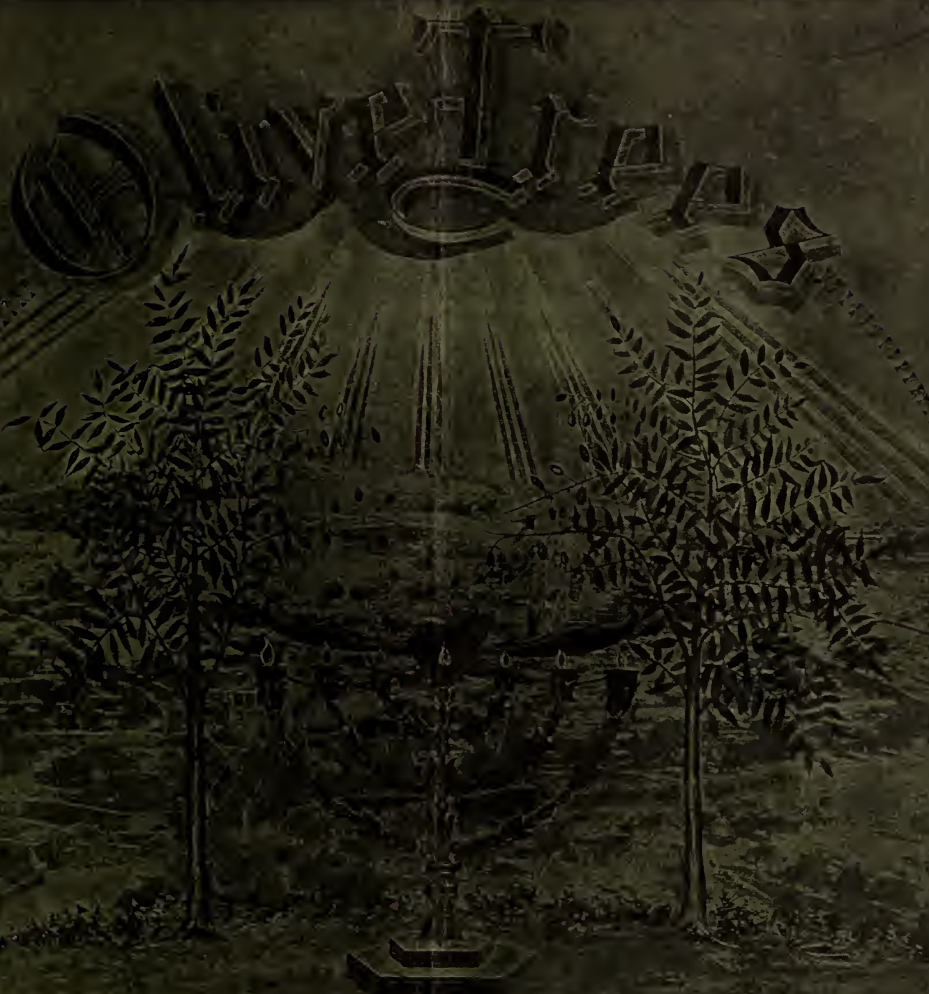


JAN 30 1956



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES --
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3, 4.

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No.

November, 1914

11

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1914.

11.

QUESTIONS OF THE HOUR.

THE AMERICAN CHURCHES AND THE GREAT WAR.*

The Committee of Reference and Counsel, representing the Foreign Missionary Societies of North America, addresses you regarding the duty of the Churches in view of the conflict in Europe and the call of the President of the United States that Sunday, Oct. 4, be observed as a day of prayer for the restoration of peace. While Americans are exempt from the horrors of war, we are painfully conscious of its serious effects upon our entire national life. We are learning anew that "none of us liveth to himself." Deeper than economic effects are the moral effects. It is impossible for more than half of the population of the globe to be involved in such a conflict, entailing enormous loss of life and property, destruction of family and social relationships, and the release of evil passions, without profoundly affecting the whole race.

The unhappy consequences transcend the boundaries of Western nations. The war has extended to Asia, Africa and the South Sea Islands. Men of India, Canada, Africa and Australasia are fighting in Europe, and nations that are not immediately involved are feeling the disastrous effects. Such a war, calamitous at any time, is doubly so in this era of world relationships. Whole nations are in danger of misinterpreting Christianity, of imagining that it is represented by armies and navies rather than by peace and goodwill. We venture to suggest the following considerations for your thought and prayer:

First—Special heed should be given to the request of the President of the United States for the observance of neutrality. The considerations he mentions apply with special force to churches, which may be justly expected to exemplify wisdom and fairness at such a time. Sobriety of speech may well characterize all discussion. Each of the warring nations sincerely believes in the righteousness of its cause. Partisan discussion may impair their confidence in the impartiality of the American people and imperil that influence which we ought to exert in promoting peace.

Second—Christian people can help the President, not so much by sending him suggestions or appeals, as by developing a public sentiment in favor of a peace that

**This address should have been published before Sabbath, October 4, the day appointed by the President of the United States, in view of the European war, to be observed as a Day of Prayer for the restoration of peace, but, though the date is passed, we reprint, because of the powerful considerations that it suggests for our thought and prayer in this crisis.*

will leave no sense of injustice and bitterness to perpetuate irritations and render another war ultimately inevitable. Statesmanship may make treaties of peace and arbitration, but they will not be effective unless founded upon a public sentiment which demands their enforcement.

Third—We should avoid the assumption of superiority, remembering that Americans have often shown quite as belligerent a spirit as is now being witnessed in other lands.

Fourth—The churches should make clear the distinction between the teachings of Christ and some of the characteristics of so-called modern civilization. A more persistent effort should be put forth to make the spirit of Jesus leaven national as well as individual relationships. Vital Christianity has not failed, but men have failed to exemplify it.

Fifth—Emphasis should be laid upon the necessity of maintaining the missionary work of the Churches at their full strength. Thousands of American missionaries are in lands which are directly or indirectly governed by the warring nations. There is danger that absorption in questions developed by the war will lead to forgetfulness of the great work which the Churches have been conducting. That work has been built up through a long series of years. Schools and hospitals on the foreign field can no more be closed at such a time than similar institutions at home. Never have non-Christian peoples been so ready to receive the gospel. A transformation of startling magnitude is taking place. God is summoning His Church to mould the character of the coming life. It is unthinkable that the Church should fail to respond.

While we do not underestimate the embarrassment which some business men are experiencing, there is no reason to anticipate that the ability of the American people to maintain their missionary work has been or is likely to be seriously impaired. Many of the missionary societies had their birth during a period of war. Several of the largest British societies were founded in the period of the French Revolution and the Napoleonic wars. The Baptist Missionary Society of Great Britain made some of its most notable advances during the Crimean and Boer wars. Some of the strongest societies in America were formed in war times. The foreign missionary work of at least one of the churches in our Southern States was started in the darkest days of the American Civil War; and while the contributions to the Northern missionary societies fell off during the first years of the struggle, they regained their former standard before the war closed, and in some cases exceeded it. Without question, American Christians of to-day can equal the devotion and self-sacrifice of Christians of former days. No concession should be made to a spirit of retreat, but the Church should be confidently expected to address itself with new vigor to the supreme necessities of the hour.

We therefore earnestly hope that the call of the President for a day of special prayer will be observed in every church and in every Christian home, that daily meetings for intercession be held during the week preceding or following, that union meetings be held on the afternoon or evening of Oct. 4, and that prayers include the following subjects:

First—That the mind of Christ may so dominate the governments and peoples now at war, that a just and lasting peace may be speedily established on a basis of mutual forbearance and brotherhood.

Second—That all who are ministering to the physical and spiritual needs of the soldiers—chaplains, physicians and nurses—be given needful grace and strength.

Third—That the war may not retard the progress of the work of Christ, but that it may be overruled, in the Providence of God, to create conditions more favorable to the extension of the Kingdom of our Lord, and that to this end the Church may be given the larger vision and the sacrificial spirit.

Fourth—That our people may interpret the present opportunity, not in terms of commercial aggrandizement, but in those of spiritual obligation and privilege, that this greatest war of the world be made the occasion of the greatest revival of vital religion, a revival not limited by national boundaries, but including all nations.

Fifth—That we make humble confession of our own sins and the sins of our people, and in penitence of heart seek a fuller understanding of the divine purpose and a more consistent expression of it in our national and social life.

Sixth—That the international and interdenominational Christian fellowship, which has become so intimate in recent years, and which was so powerfully influenced by the World Missionary Conference in Edinburgh, in 1910, be not broken, and that we remember the heavy burdens that must be borne by our brethren of the nations now affected by the war.

Seventh—That the blessing of Almighty God may rest upon the President of the United States and the Secretary of State in this time of special responsibility.

Eighth—That the spirit of Christ may more thoroughly pervade the life of nations as well as of individuals, that national jealousies and suspicions may be abated, that the pagan and selfish elements in our civilization may be eliminated, that all men shall realize that they are brothers, and that out of the tumult and strife of this present time, faith may become clear that the kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

ARTHUR J. BROWN,
CHARLES R. WATSON,
JAMES L. BARTON,
ARTHUR S. LLOYD,
ROBERT P. MACKAY,
ALEXANDER McLEAN,
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JAMES ENDICOTT,
JAMES H. FRANKLIN,
WALTER R. LAMBUTH,
WILLIAM HENRY GRANT,
Committee of Reference and Counsel.



To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with petty round of little duties, little avocations; to smile for the joys of the others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—*Dean Farrar.*



The United States leads all the nations of the world in the production of Bibles, with twenty-seven volumes for every minute of the day to its credit. The American Bible Society states that the Bible in this country is printed in seventy different dialects, at an annual cost of \$820,000.—*The Outlook of Missions.*



Do thoroughly whatever work God may give you to do, and cultivate all your talents besides.—*Archibald A. Hodge.*

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—A letter from Miss M. R. Wylie, dated July 22, 1914, will be acceptable to her many friends:

It is nearly a month since I returned to Latakia, and every day I have thought to write to you. But my Syrian friends have been so kind and sympathetic that I have hardly been without some one to visit me. I have had more than two hundred persons to call.

I was not depressed by receiving letters from home, but I was so touched by the many expressions of sympathy that the unbidden tears would come. But I wanted my letters, and will try to answer them in time, and thank all the kind friends who have written to me. And I would like to say to the young people of our Church that when for weeks I lay not expecting to be well again, I had no regrets that I had given my life to Syria; but I wished I could have done more. When I would look back over my work, it seemed I had done so little. But there is the comfort that God accepts when we have done what we could.

I do not need to go into details of my sickness. Sabbath evening, Nov. 9, I was starting over to the girls' school for the devotional exercises. On going down the steps I fell, and it is supposed I cracked the bone of my thigh then, although the disease likely began years before; when taking the girls out I fell and rolled down a hill. I concluded not to go over to the school, but Miss Mearns was anxious to have me go, so I did, and stayed through the sickness of Gemela Owad, and afterward, the girls being excited and alarmed. Nov. 22 I fainted in trying to get into bed. My

thigh had been gradually swelling and becoming more painful, and we thought it was rheumatism. That is when they supposed the bone broke. But there was so much swelling that no one could have told. But instead of going over all that weary time I would rather think of the mercies connected with it. Many a time the words of the patriarch have come into my mind, "I am not worthy of all the mercy and the truth which Thou hast shown to Thy servant." My missionary associates were all so helpful. They each seemed to want to do more than the rest. Then Mrs. McFarland came from Mersina and stayed five weeks, doing all a trained nurse could have done. My help, an elderly woman, was also most faithful. She and our oldest lady teacher slept in the next room to me, to answer if I rang the bell. All were untiring in their efforts to help wait on me. Another merciful thing was (for us all) that they did not need to sit up with me. I did not, as you know, want to give up my work of visiting—was being welcomed everywhere I went. From April 1 till the time I was laid aside I had made about four hundred calls, and had read to as many as six hundred people. When school opened I agreed to conduct the devotional exercises, arrange the classes, order the meals, and keep the accounts. Mr. Edgar and Licentiate Haleel Owad very kindly took charge of the devotional exercises alternate weeks, and Mr. Edgar assisted Miss Mearns with the school accounts. I was still able to order the meals and give advice to the teachers and girls, and translate some for Miss Mearns, which was a great comfort to me, as it gave me some-

thing to think about and took my mind off my pain. Dr. Stewart took charge of the Sabbath school. This has been the hardest for me to give up, as I have been superintendent since Dr. McAllister's and Mr. O'Neill's visit to the Mission, at least twenty-seven years ago. They used to call it my pet.

But the most comforting thing of all was that my heavenly Father seemed always so near. That there was some good reason for afflicting me, although my sickness made more work for the others and more anxiety for Miss Mearns, yet I know there was also some good purpose in that. The doctor said it was an object lesson. The help and care from all was given so cheerfully.

I have already written of the kindness of Mrs. Crawford in bringing a nurse and taking me to Beirut, and this kindness has continued till now. Nor do I forget Dr. Ward. He and Miss March coming home with me after all he had done before.

My future is in God's hands. Just now my duty seems to be to bear patiently my affliction, and testify to the many who visit me, of the Saviour's love to me and all who trust in Him. I hope I have not wearied you.



July 23.—This morning your letter came in. Truly the Board has been more than kind to me. Ever since the operation, my daily prayer has been, "Cause me to know the way wherein I should walk: for I lift my soul to Thee. Teach me to do Thy will; for Thou art my God."

I do not know what Dr. Ward wrote to Dr. Metheny, but his advice to me was to return to Latakia. He said I could get native help here cheaper than in America. He feared the climate there would be severe, and he said I could do evangel-

istic work in my home. Numbers of native people came to see me in the hospital, and from what he saw, he thought I was comforter and adviser to those who knew. He did not change his opinion when he saw me in my home. He said the Redeemer must have some work for me yet, as He would not have spared my life, especially as I was willing to go to Him. Sometimes I could hardly be reconciled not to go. But He gave me grace to say, "Not my will, but Thine be done." At present I am not strong enough for the long journey, at least for a year. By that time the Lord will lead me further. Just now it seems He is leaving me here, for this year at least. I do not say this to boast, but to let you know why I feel that I have just now a work to do here. Perhaps by my patience and resignation and trust others may be led to Him. Did I go home now two would have to go with me. No one can well be spared. I would rather I could stay till time for some one's furlough.

Dr. Stewart has all he can do in his work—and his work is a success. He is a teacher. Mr. Edgar's work of training is just beginning and is very encouraging. I do not require much care now. The woman of whom I spoke is with me, and a young lady who teaches for Miss Metheny is helping for the summer.

Dr. Stewart has taught the servants how to lift me into the wheel chair. Should I become ill, I think we can get a nurse from Beirut. They have a training school there now.

It was exceedingly kind of Dr. Ward to come home with me, and kind of Miss March. I think the Lord was never more kind than He has been to me. My whole thought and prayer is to do what is best for the work and for His honor and glory.

There were many celebrated people in Beirut last spring, and I said Dr. Jowett

was the only one I had a great desire to see. I suppose that desire came partly because he is the pastor of my dear friend Mrs. O'Neill. So the friends brought him. The people in Beirut showed to me that there are no denominations in times of illness. I received the same kindness from them that I received in Philadelphia when I was in the hospital. One young lady said to me, "Do you not know you have helped us all?" A young man said, who has been two years a missionary, my cheerfulness had encouraged him never to give up. I do not think they ever thought that they were Presbyterians and I only a Covenanter.

We have not concealed anything all the time from my brother. When I first came to Syria he promised he would always write me if any of the family were sick, and cable me if any one were taken away. And he has kept his word. Brother Tommie was even then in delicate health, and I would have been anxious had he not promised that.

I have told you these things to show you why I am contented to stay here till I am able to go to America and someone else is going. I have tried to say something helpful to everyone who comes. I hope soon to start a Bible class. The nurses told me I was a blessing to the hospital. They would bring the patients to me so I could talk to them.



The following are extracts from recent letters from our missionaries in the Levant, sent to the *Christian Nation* by Treasurer Metheny:

NICOSIA, CYPRUS, SEPT. 4, 1914.

"We are still alive out here, in spite of the European war. Although there is much excitement, we are not inconvenienced as yet, except that on account of the moratorium no foreign checks can be cashed unless we pay or lose 7 per cent.,

which means quite a loss. Cyprus is under martial law, and the government has fixed the price of foodstuffs and stopped all export. And as Cyprus can subsist for a long time on her own products, we hope we will not be seriously affected by the war. The principal necessities that are imported are sugar, petroleum and rice and matches. And of these there is a supply for nearly a year. The price of supplies has not been materially changed.

Of course the French, Austrian and Russian boats have stopped running, but as the Mediterranean is kept clear by the French and English fleets, commerce is fairly safe, but all rates are enormous. The Khedevial (Egyptian) is practically the only boat running between Constantinople, Smyrna, Egypt and Cyprus, so our mails come and go every week as formerly, but they are a week longer coming from England, as they have to come around by sea.

"We took a short vacation in the mountains of Cyprus this summer (the first since returning from America), but now we are all back at work and all in good health.

"I suppose you have heard from Smith and Conner, that they were in Germany the day before the war broke out, but got over to England, and should be on their way back to Cyprus now. Our French master was called by his country (Switzerland), and went last week."

CALVIN MCCARROLL.

LATAKIA, SYRIA, SEPT. 4, 1914.

"We have received scarcely any mail from the United States since July. The Khedevial calls here each week, and the Italian once a fortnight. We do not suppose that Dr. Balph will start until there is a better hope of his prompt passage to our shores. We cannot tell how the

European war is going, though the Moslems claim every victory for the Germans. We are all in good health, and our work goes on as usual. Miss Wylie is doing well. Mobilization still goes on apace, and all trade and travel and building are nil. Those who left Latakia for the summer have not yet returned. Rev. Edgar was down last week."

J. S. STEWART.

China, Cheung.—We give our readers a very interesting letter from Rev. J. K. Robb, dated Aug. 22, 1914:

Your letter of July 18, relating to the matter of our relief work was received some days ago. I have already written, making acknowledgment of your cable message that you were remitting \$200 for this same work. It was some three weeks after this money had been received at the bank before I had definite word that it had arrived. This was not due to negligence on the bank's part, but must be attributed to the demoralized state of the mails owing to the floods. After receiving your cable message I wrote to the bank, asking if such funds had been received, and no reply was received. Later, when in Hong Kong, I went to the bank, and personally inquired about the matter, and they were greatly surprised that I had not received their letter. Some days afterward the bank's letter came along, bearing a date almost a month previous. So we cannot think that the blame lies elsewhere than on the deranged state of the mails.

I have already written you a good deal in regard to the condition of the country after the flood, and the measures that were adopted for doing what we could to alleviate the distress of the people. We first made use of funds that were on hand, and which had been sent out for just such purpose. These funds had been on hand for a considerable time, and I had been

wondering a little whether I had better send them to some localities further north, where there was some distress on account of drouth. After our own sudden visitation of distress and suffering, I think we are all convinced that it would be wise to keep on hand at all times a sum of money that can be gotten hold of instantly for purposes of relief when suddenly confronted by some situation that requires immediate action. These funds on hand at the time of the flood amounted to nearly \$500 local currency, probably about \$225 U. S. money. We then made use of about \$50 local currency, which was the Church's "charity fund," and was drawn on only in case of some extreme need on the part of persons whom the Church deemed worthy of help. After this money had been all used, we then began on the local church's general fund, which amounted to about \$250 local currency. Of this fund there still remains a small amount that the men who helped in the relief work, and who indeed did almost all of the really hard work, felt should be reserved for emergency cases. We expended altogether about \$700 local currency for rice immediately after the relief work was begun. In the meantime we had appealed to the relief committee in Canton for assistance, and the Secretary of the Chinese Affairs in Hong Kong also called and offered to provide rice if we would attend to the distribution of it. Of this I have already written you. Just as our own funds were getting perilously near the point of complete exhaustion, we were informed that we might soon expect a boat load of rice from the Canton committee. In due time it arrived, in charge of several Chinese preachers and doctors. They had been instructed by the committee to distribute this rice wherever we would recommend, and so it was all distributed in localities where we had

not yet been able to give any help. This boat load contained 20,000 catties, or about 27,000 pounds, and was valued at approximately \$1,000 local money. A few days later we received about 20,000 pounds from the Hong Kong Secretary, which was distributed in the localities which our men had previously canvassed. Just before leaving Tak Hing I received a letter from the Secretary, saying that they were sending a second boat load of rice to us, and requested me to see to the distribution of it. Recent word from Leung Mau Hing, the head teacher in the boys' school, advises me that the rice was duly received, and that its coming was quite opportune. I should say also that the Canton committee, in addition to the rice that they provided, also forwarded to us two checks for \$100 each. So just at the present time we have funds that will be sufficient to meet the most pressing needs for a while. But when I tell you that all the funds that we now have on hand for this purpose would not pay for one of the boatloads that were presented to us, and which were sufficient to meet the needs of multitudes of hungry people for only two or three days at most, you will see how necessary it is that we have additional help in order to tide the needy over until the next crop of rice comes in, which will not be for three months yet. I am now expecting to go up to Tak Hing next week for a day or two, to attend to the usual month-end business, and to see what the situation is as regards the question of food. The Hong Kong Secretary wishes me to report to him, and after his generosity in giving such timely help, I feel that we owe him quite all that he asks. As suggested above, it seems very likely that we will have to provide help to some extent for some weeks yet. I am sure that the Church will respond to your appeal for financial assistance. And the

desirability of having on hand at all times a fund for this purpose, and which we can make use of at once, cannot be well over-emphasized. The fact that we had a few hundred dollars on hand when needed, doubtless did more than we can know toward feeding the hungry.

One phase of the situation I have not yet mentioned in this letter, though I think I did speak of it in a previous one. It will bear repetition, however. Our men who engaged in this relief work all declare that it furnished them with a most excellent opportunity for presenting the claims of the gospel. They found the people very grateful, and received many sincere thanks. They replied, as one of them told me, "You need not thank us. We are not helping you. This help comes from our heavenly Father. You should thank Him." To which the usual reply was, "We do not know Him. How then can we thank Him?" This, as you will see, opened the way for a discussion about the person and character of God. We cannot tell of course how deeply such impressions will sink into the minds and hearts of people situated as these were. Moody has been reported as saying that people should be comfortable physically in order to be the most susceptible to spiritual influences, and added, "You can't get people converted who have cold feet." I think there is truth in the idea, but I feel too that people in deep distress are, by the very fact of their distress, sometimes made susceptible to influences that under other circumstances might not make an impression on them. I shall be surprised and disappointed if the words spoken by our men while engaged in this relief work do not live and grow in the minds and hearts of some of their hearers. If I find anything more while I am at Tak Hing that would seem to be interesting to your readers, I shall try to get it sent

on to you, as soon as possible after I return.

At present we are in a state of suspense over the war. Hong Kong is under martial law, and our movements are somewhat hampered. I have found it necessary to get a permit, in order to leave the colony to go up to Tak Hing.

WOMAN'S PART IN THE PEACE CAMPAIGN.

(Continued from page 266.)

lofty sacrifice." The gaps made by this war may be filled to all appearance, but it has been said "the men that died in the weary time" had better stuff in them than the father of the average man of to-day.

The influence of women in the destinies of the world is as great as that of men, for she is the mother of men. The power and the duty of women to share equally with men in all that goes to the guidance and government of the world, is the great word of the twentieth century. Women can turn the minds of their children even in the nursery toward peace. A noted peace worker has asked the mothers to banish the little tin soldiers and the toy pistols from the nursery. Victor Hugo, the great French writer, whose voice is now silent, used to give gifts and toys to the poor children at Christmas time. He said to them, "You will not find cannon or swords or murderous weapons or anything else which might give you the idea of war or destruction, for war is an abominable thing. Men of all countries are made for loving, not for killing one another."

I fear the effects of this war on the childish mind. I saw a little boy the other day marching up and down with his toy pistol. He said he was shooting the Germans. Then the mothers can go into the schools and influence the teachers to teach history as if they were the followers of the "Prince of Peace," for so

much of our histories is devoted to the details of the battlefield and not to the real things of life. Fortunately recent histories show a marked improvement in this respect. If the teacher would only substitute in the minds of the children instead of the maxim, "My country, right or wrong!" the noble maxim, "Let my country be afraid of nothing so much as to do wrong in the treatment of other nations," it would be a great help to the cause of peace. The teachers, I am afraid, do not realize their responsibility in their teaching of peace principles.

The forces which have been working for peace among the women I will now speak about.

The W. C. T. U. took up the Department of Peace and Arbitration in 1887. Miss Willard, our peerless leader and prophet, said when it was adopted, "This is strictly germane to our work, for nothing increases intemperance like war, and nothing tends toward war like intemperance." In 1887, the World's Department of Peace and Arbitration was created. The keynote is peace in the heart and home, and in the Church and State. This department teaches that "there is a love which takes precedence of love of country, which is love of humanity." The Holy Spirit has evidently led and blessed the work. It used to be said of Cecil Rhodes, while some men thought in parishes and others, in countries, he thought in continents. Our heralds did not confine their message to one country, but have gone to every land preaching and teaching the gospel of "Good will, which shall be to all people." As the Hon. Elihu Root has said, "The true work of promoting peace is a matter of education. When the people of the civilized countries have been educated up to the spirit of fairness and just consideration

(Continued on page 268.)

MONOGRAPHS.

EXPENSES EXPLAINED.

At the last meeting of Synod a minister whose interest in missions in general, and in our missions in particular, is strong, asked the writer, "How do you explain the great expense in the Syrian Mission?" The same question has been asked by others, and may be in the minds of many. While not so intended, the tone of voice may suggest slight criticism.

Before referring to the matter, a brief word on "Return for Outlay" may be permitted. If the reader will turn to the Minutes, page 99, he will read (Syrian Mission). "Total receipts, \$25,384.89, and total disbursements (p. 100), \$32,174.45." Disbursements exceed receipts by \$6,789.56. Many are anxious that disbursements should not exceed receipts. Some feel that, on the principle of the tenth, the Lord's portion should be in the "storehouse," and then used during the year; instead of the work being projected at a certain expenditure, and then calling on the Church to raise the money—which method is far removed from the tenth principle. There are many things about the tenth but faintly discerned and still less applied.

In the matter of "Return for Outlay," superficial comparison with some other field, in our own, or some other Church, is of little, if any, value. Results always depend on the Lord. And according to His method of administering the Covenant of Grace, they depend upon the workers; the character of the people; the nature of the religion which they profess, and the philosophical system in which such religion is embedded. There are fields and there are fields; there are religions and religions; there are peoples

and peoples. Suffice it to say, there is no comparison, absolutely, between the loosely woven, more or less unintelligent, systems in parts of Africa, which rest on no surer foundation than the whim of some priest or chief, and a system such as Islam; none whatever. The one is easily uprooted; the other is embedded in carefully thought-out philosophy, and strengthened by the ages. The one may be taken by a charge; the other only by prolonged siege.

The superficial observer may fail to discern these varying conditions. In one field, ten won to Christ may represent more earnest work than four times as many in another field. When inclined to compare fruitage and expenses, bear in mind that your comparison, to be of value, must be based on knowledge of many things, handled with honest discrimination.

But the purpose of this article is to call attention to what is recorded in the Minutes, *i. e.*, a full answer to the question, "How do you explain the great expense in the Syrian Mission?" Treasurer Dr. S. A. S. Metheny, with a committee, was charged by the Board to prepare a schedule of expenditures, making every dollar answer "What for?" The work of the treasurer and committee is complete, and is printed in full in the Minutes, pp. 105-112, under the heading, "Supplemental Report of the Board of Foreign Missions." There you will find "salaries," how much; "traveling," how much; "shipping expenses," "mission expenses," "amount paid to missionaries' children," "Bible readers," "rents," "repairs," etc., etc. Expenses in the various missions and stations are itemized, together with a tabulated comparison of in-

come and outgo, 1913-1914—all of which required an immense amount of work to compile and prepare. The Board wishes you to leave out of sight the work entailed, but it is exceedingly anxious that that which has been spread upon the minutes for fullest possible information of every member of the Church, shall not be left unread and unstudied. You can

scarcely ask a question about missionary finance which those pages will not fully and explicitly answer. Should you forget easily, read and study those pages again; and if still a little suspicious of your memory, lift out those pages and have them ready for immediate reference.

F. M. FOSTER.

New York City.

FOREIGN MISSION CIRCULAR.

Dear Brother:

Allow me to call your attention to the claims of the Foreign Missions. For your instruction and that of the congregation under your oversight, I give below the estimate for 1914-1915, prepared by Treasurer Metheny, and published for the guidance of the churches in making their contributions to the Syrian Mission on the first Sabbath of December, 1914, and to the Mission in China on the first Sabbath of January, 1915:

LEVANT.					
	Mission				
	Salaries.	Expense.	Rent.	Travel.	Total.
Syria	\$5,695.00	\$7,729.00	.....	\$500.00	\$13,924.00
Asia Minor	5,230.00	6,600.00	\$1,250.00	1,500.00	14,580.00
Cyprus	3,650.00	2,000.00	.....	350.00	6,000.00
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$14,575.00	\$16,329.00	\$1,250.00	\$2,350.00	\$34,504.00

CHINA.					
	Mission				
	Salaries.	Expense.	Building.	Travel.	Total.
Tak Hing.....	\$8,735.00	(As approved by Synod of 1912, for the Mission Field in China.)		\$1,500.00	\$10,235.00
Do Sing.....	1,010.00			.....	1,010.00
Lo Ting.....	2,680.00			.....	2,680.00
	<hr/>			<hr/>	<hr/>
	\$12,425.00			\$1,500.00	\$13,925.00
		<hr/>	<hr/>		<hr/>
		\$4,000.00	\$8,000.00		12,000.00
					<hr/>
					\$25,925.00

The only item in this estimate demanding explanation is that of mission or field expense, which includes every expenditure on the fields, in addition to the salaries of American missionaries and allowances made to them for their children, namely: Wages of Native Licentiates, Evangelists, Bible Readers, Teachers in Boarding and Village Schools, male and female, and other native helpers; Rent for buildings in localities where the Church does not own property, purchase of land, repairs on buildings, provisions and fuel for Boarding Schools, clothing for free pupils, medical and surgical supplies, and local traveling expenses. For details please consult Minutes

of Synod for 1914, pages 105-108. The appropriation of \$30,000 for the Missions in the Levant, and of \$20,000 for the Missions in China, are not too large to meet the demands of these needy fields, and the Board solicits the co-operation of each pastor, who is in a better position than any member of the Board to stir the hearts of the people under his care to increased liberality in Christian giving, that the full amount may be paid in to the Treasury. The spiritual prosperity of the home churches, the salvation of souls in heathen and Moslem lands, and the honor of the enthroned Redeemer should be inspiring motives to unresting activity in seeking the evangelization of countries for which we offer daily prayer. And we cannot say, "Thy Kingdom come," and not give to the full measure of our ability to hasten its coming in fullness and power.

By Order of the Foreign Board.

R. M. SOMMERVILLE, Corresponding Secretary.

The foregoing circular was mailed in October to each pastor and to a representative in each vacant congregation and mission station. It is not to be regarded as an appeal for money, but simply as a statement of facts for the information of those who are not willing to give haphazard for missionary purposes, but only after prayerful consideration of the special need. We suggest that it be read along with the article on "Expenses Explained," by Rev. F. M. Foster, Ph.D., printed on page 254.

INFORMATION FOR THE PEOPLE.

Dear Brother:

At a recent meeting of the Foreign Mission Board I was instructed to write a letter and mail it to each pastor that he might be in a position to give the congregation under his oversight satisfactory information respecting the foreign missionaries and what the Board is doing with a view to their comfort and safety in the present disturbed condition of the world. Through the correspondence of the Secretary with the several fields we are in constant touch with them, and are familiar with their circumstances, the difficulties connected with their work and the fruit of their labors, and no note of complaint or anxiety comes to us from any quarter. Naturally, there will be some concern felt in regard to the welfare of our representatives in the Levant, and I need only say that the Board is in communication with the Department of State, where we have on file the names and addresses of all the missionaries and

an estimate of the value of the Church's property in each field. The large building erected in Mersina by the late Dr. David Metheny is entered as belonging to his widow, and rented to the Board for missionary purposes, and thus has the same safeguards thrown around it as if it was the property of the Church. And the Board has appealed to the Department of State, in case Turkey should become embroiled in the present European war, to protect the missionaries and the mission property as far as possible; and it will certainly encourage and cheer the Church to know that President Wilson and Secretary Bryan are as keenly alive to the situation of Christian missions, and as deeply interested in their success as the Board or the most loyal member of the Church could possibly be; and certainly these men, charged as they are with weighty responsibilities in being called to administer national affairs in a crucial hour in the history of the world, have a claim on the prayerful sympathy of the Church. Constant prayer should be offered that they

may have special wisdom and guidance from on high. And not only for them, but for all in authority, "supplications, prayers, intercessions and giving of thanks should be made that 'men' and nations 'may lead quiet and peaceable lives in all godliness and honesty.'" Obviously, if any reliance can be placed on the judgment of public men who claim to understand the significance of present movements in Turkey, there is no need to anticipate any interruption to our work in the Levant fields.

The English teachers—Mr. J. French Carithers, of Mersina, and Messrs. Esmond Smith and Dwight Conner, of Cyprus—who started on a tour of Europe about the middle of June, knowing nothing of war till they reached Strasburg, have been for some time and are now in London. They have been instructed to remain there for a little while longer, to see if the way will open for their safe return to work. If the war should be prolonged or extended, and thus the way continue blocked, they will probably be advised to come home.

The Board has decided that it would be imprudent for Dr. Balph or Rev. R. E. Willson to leave for their fields of labor this autumn, and their furlough will be extended till they can safely go back. Dr. A. I. Robb, however, will leave for China in October, the Board merely insisting, as a precautionary measure, that he shall take passage on a ship sailing from a United States port and carrying the American flag. His visit has been a great blessing to the Church, and he will be borne to his home in China on the wings of prayer.

It is not easy to appreciate the difficulties that Treasurer Metheny has had to contend with in efforts to remit money for salaries and field expenses to the Levant. He has, however, and wisely, as

the Board thinks, united with the Treasurers of other Foreign Boards in an arrangement to remit through the Standard Oil Company till the ordinary channels for the transmission of funds are open again.

The condition of things on the West River, South China, is well known. The flood has largely increased the labors of the missionaries, and they have cheerfully assumed the added labor as a part of the Lord's work, distributing grants of rice for the relief of destitute Chinese, and assisting them in cleaning up their houses and getting on their feet again. In a letter to Dr. S. A. S. Metheny, dated July 27, Rev. J. K. Robb says: "We have to date distributed something like from fifty to sixty thousand pounds of rice. Approximately one-third of this we have purchased ourselves, the remainder coming from two other sources. Our men say that they find this an almost unprecedented opportunity for getting a hearing for the gospel, since they always make it known that they are doing this work in the name of Jesus, and at His command."

I have named human instrumentalities that the Board has employed in caring for our foreign missionaries, but our chief reliance is the Redeemer and Head of the Church Himself. The Lord reigneth, ruling over and overruling all things for the regeneration of the world. To that end He maketh even the wrath of man to praise Him, and sooner or later He will show Himself, in the midst of warring nations, to be the "blessed and only Potentate, King of kings and Lord of lords." If we believe in God, we must believe in the continuity of His purposes, and that no enemy can frustrate them. With unshaken confidence, we are to believe—in the face of every variety of opposition—in the exceeding greatness of His power to usward who believe, according to the

working of His mighty power which He wrought in Christ, when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion.

This power becomes ours through the channel of prayer. If we would be lifted above all fears in regard to our missionary work, we must become intercessors—pleading with God for all workers in the foreign field, and for all administrators of the work, that they may have, in these testing times, unfaltering faith in God and in His purposes.

With fraternal regards,
Yours faithfully,

R. M. SOMMERVILLE.

This letter was prepared and sent out to remove, as far as possible, the natural anxiety of the churches in reference to their missionaries in this time of world-conflict. In the dark and cloudy day nothing can be more cheering than the assurance: "Casting all your care upon Him, for He careth for you," or as the late Dr. Bonar has very beautifully expanded the thought:

"Yes, for me, for me He careth, with a brother's tender care;
Yes, with me, with me He shareth every burden, every fear;
Yes, o'er me, o'er me He watcheth, ceaseless watcheth night and day;
Yes, even me, even me He snatcheth from the perils of the way."

THE DAY OF ATONEMENT AT THE JEWISH MISSION.

We have been trying this year to have special meetings in connection with the Jewish feasts. On the Day of Atonement, which is the great day of the Jewish year, the Jews flock in large numbers to the synagogues. Jews who never enter a place of worship all the

rest of the year will pay their money and attend on that day. The orthodox Jew and many who are not orthodox will not eat or drink from sunset to sunset.

We started our meetings with a lunch served to those who would eat, as all restaurants are closed. We had about ten Hebrews who partook of this lunch. I had my doubts about asking any kind of a Jew to eat on that day, but my Jewish helper thought that they would be glad to eat and that they would give better attention to our long program later.

We first held services in the chapel. We had talks from Rev. M. M. Pearce; Mr. Fretz, secretary of the Mission Band; Dr. F. M. Wilson, and the regular workers. Then we adjourned to one of the public squares in the Jewish section and held services there for an hour and a half. Dr. McFeeters spoke at this meeting, as well as others. We had speeches in both English and Jewish. We had a large crowd, and they gave very good attention. Some who came down from the chapel stayed through the meeting. A number of friends came and helped us with the singing.

At the meeting in the chapel the young men who believed in Jesus were asked to stand as a testimony to the others, and seven young men stood. There were two young women believers present also.

We are thankful to God for the evidence of His presence and of His working, and also to the friends who encouraged us by their presence, words and song.

R. A. BLAIR.

Philadelphia, Pa.

THE PRAYER MEETING PROBLEM.

There can be no doubt that there is a problem of the prayer meeting. On every side the lament arises that the prayer meeting is not what it was. In many

churches it has been altogether given up or merged with the week-night service; in others it continues, but in a semi-moribund condition. "I question," writes Dr. Oswald Dykes, "if there is any other part of an average minister's work which he finds so disappointing. Thin attendances, lack of interest, absence of the young and active members, want of helpers to take part in the prayers, a general coldness or formality in the service, a few loyal people only turning out for duty's sake—such complaints abound, and the heart of many a minister is made sad." For the moment, at least, the prayer meeting seems to have lost its glory.

The cause of the change appears to lie in the Church's altered point of view. Once the Church confined herself to spiritual matters, and her organization was of the simplest kind. The program of many a Free Church included little more than the Sabbath services and the prayer meeting. Now all is changed. The modern church is the center of a humming activity, which fills the week with classes, debates, social crusades, "at homes," entertainments; and in the midst of it all the prayer meeting is forgotten or relegated to a back room and a group of "faithfuls."

THE CHURCH LIVES BY PRAYER.

But does this matter? Some rejoice in the new mode of Church life as more human and more practical than the old. They remind us that the new spirit in the Church is but a sign of the broad change which has come over society as a whole with the spread of education, the advance of democracy, the quickening of interest in politics, art, commerce, discovery. Now, it is quite true that we do breathe another atmosphere than that of earlier times, and that the Church is affected by the spirit of the age. But ought we to be content that the world

should infect the Church with its restless fever, "the strange disease of modern life," as Matthew Arnold calls it? Should not the Church of Christ, calm, strong, conscious of the eternal, stand in the midst of men as a sanctuary from the rush and strife of modern days? Is she not losing spiritual vision, the sense of the Divine presence, and consequently her real power to influence men, just because of the very tendencies of which the decline of the prayer meeting is indicative? The Church, like the individual Christian, lives by prayer.

The connection between the prayer meeting and spiritual prosperity is evident in every page of Christian history. From the prayer meeting in the upper chamber sprang the glowing impulse of the Church's earliest life, with all its heroisms, martyrdoms, and victories. In days of darkness it was in such gatherings for prayer as those of "the friends of God" that the life of the medieval Church was kept from dying out, and the Reformation was prepared for. Out of the prayer meetings of the Northamptonshire ministers came Carey's mission to India; the "Haystack prayer meeting" of New England inaugurated the American missions of the past century; and the Welsh revival of our own time broke out in a prayer meeting. Take away the prayer meetings of the Christian Church, and you remove the springs of her life. "Ask and ye shall receive" has been written by the finger of God at the head of every new chapter in Christian annals.

PRAYER MEANS SPIRITUAL FRUITFULNESS.

The experience of individual churches proves the same thing. Where there is spiritual fruitfulness you are sure to find a live prayer meeting. Probably no church in the world has received larger or more continuous blessing than did the

Metropolitan Tabernacle during the long pastorate of C. H. Spurgeon; and no feature was more remarkable than the Monday night prayer meeting. As a youth I joined the Tabernacle Church, and those prayer meetings were to me an inspiration. The area and first gallery of the great building would be almost full: a spirit of eager interest prevailed; prayer would follow prayer in quick succession: a sense of love and fellowship pervaded the gathering, which would break forth now and again into some glad burst of praise. I remember that there was no monotony. We seemed to be on a watchtower, surveying the world and its needs, praying at one moment for some bed-ridden saint in Southwark, at another for a new chapel in the provinces, at a third for a heathen continent. The pastor was there, gently, wisely, humanely leading us; but we felt that behind him was Another, by Whom he himself was guided. To the country lad in the pew those meetings appeared ideal. I seemed to see the glory of heaven through the open gates, and to hear the song of the redeemed around the Throne. And I believe to-day that no greater blessing could come to the churches than that such prayer meetings should be held through the length and breadth of the land; not of course of the same magnitude, but of the same spirit and power.

HOW CAN WE RE-ESTABLISH THE PRAYER MEETING?

What, then, can we do to re-establish the prayer meeting as a living force? We must set our hearts upon it, and give it central importance in our Church plans. The minister holds the key to the position. In most churches he will find a body of spiritually minded men and women who will gladly rally round him in prayer. The aim should be to secure not so much numbers as *reality*—a meet-

ing aglow with heart-fire, in which formality shall disappear in love, and the fear of man in the realization of God. Such a meeting may be small at first, only two or three with Christ in the midst. But the fire will spread, others will come in, and the influence of the meeting will soon be felt throughout the church. We little know how many souls in these modern days are thirsting for spiritual reality and how eagerly such will gather where they find it. Only a year or two ago, in the Cambridgeshire village of Isleham, a wonderful movement arose. A villager opened his house for prayer. A few came, and there was a blessing in the meetings. The house grew too small. In a little while the two chapels in the village were filled with praying people evening by evening. Many souls were drawn to Christ, and now those two village churches are rejoicing, not only in an increased membership, but in the presence of a new spirit of enthusiasm and hope.

If the prayer meetings are to revive, we must leave room in them for the working of the Spirit of God. Many a prayer meeting has been killed by a program. Anything stereotyped is fatal. There is a danger in calling on men by name, lest we should call on those who are not in the frame to lead in prayer, and neglect some whom the Spirit is prompting. I remember a cottage meeting in which an outspoken man, who had been called on to pray, began by saying, "Lord, Thou knowest we cannot pray *to order*." Yet free prayer also has its perils, realized when the same person gets up week after week, or when someone continues long without edification. In such cases the Welsh, during the revival, used "the musical closure." At ordinary times a kind word in private, spoken by the pastor, seems the best remedy.

The problem of the prayer meeting will

be on its way to solution when the very poorest and least cultured who attend it feel the meeting to be their own, in which they, equally with their brothers and sisters, may speak to God. Henry Ward Beecher, whose Friday prayer meetings at Brooklyn were famous, said, "Humble prayers, timid prayers, half inaudible prayers, the utterances of uncultured lips, may cut a poor figure as lecture room literature, but are they to be disdained? There should be a process of education going on continually, and in such a course of development the first hesitating, stumbling, ungrammatical prayer of a confused Christian may be worth more to the church than the best prayer of the most eloquent pastor." Sometimes the prayer of a penitent, ending in a sob, will break a whole meeting down before God. At such times the Cross is often revealed, burdens roll away, souls enter the light, and the prayer meeting passes into a praise meeting.

It is a happy fact that the weekly prayer meeting is the center of the Christian Endeavor movement, and that the young are thus being trained to reinforce the Church in her most sacred duty of intercession. If only the Endeavorers are encouraged to attend the church prayer meeting as well as their own, to take front seats, so often empty and dreary, and to participate actively in praise and prayer, much will be added to the life and warmth of the gathering.

A VISION OF NOBLER ACHIEVEMENT.

The fear of "dullness" keeps many from the prayer meeting, but there is no dullness in a meeting in which rich and poor, old and young, are led as one family into their Father's presence. The Divine Spirit softens, subdues, strengthens, enlightens, teaches, sanctifies. Deep calls to deep, heart answers to heart; joy is enhanced, and sorrow lightened by sympathy. The soft wind blows from the "cross-crowned hill," and the towers of the New Jerusalem rise into view. In such an hour the Church realizes her unity in Christ, and gains her vision of new attainment and nobler achievement. It is the hour in which are moulded the "Ironside" and the martyr, the missionary and the reformer, the seer and the saint.

So here is our problem—the problem of the Church, and, if she only knew it, of the nation. Its solution lies with believing hearts. No debate can settle it, no resolution carry it. The prayer meeting will live again when hearts that cry out for the living God draw together in unity of appeal—when the servants of Christ realize anew that the power and love and grace of God are the supreme and central needs of men. "Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth."

England.

—Rev. J. W. Ewing.



A friend of the publisher of OLIVE TREES needs the following numbers of the *Herald of Mission News* to complete a set for binding:

1887.....	July	1888.....	September
1890.....	July	1891.....	November
1889.....	The whole year	1896.....	May, June, July, August

We will pay 25 cents apiece for these numbers if sent to us in good condition.



Rev. Dr. A. I. Robb and family sailed on the "Mongolia" from San Francisco to China, on October 24, 1914. All his friends wish them a safe voyage.

REPORT OF RELIEF FUND.

At a recent meeting of the Mission, action was taken instructing those who had been engaged in the relief work to make a report somewhat in detail to both the Mission and the Board. The relief work was begun by Mr. Kempf, and later, when I relieved him, his accounts were all handed over to me. So the following data represents practically the total of funds expended and rice distributed. Feeling that you would desire to know first of all what was done by the use of our own funds, I submit the following table.

Receipts.

Funds on hand for relief work.....	\$478.77	
Received by cable, \$200 gold.....	437.00	
Received from other sources.....	186.49	
		————— \$1,102.26

Disbursements.

Expended for rice (18,000 pounds).....	\$675.00	
Expenses connected with distribution.....	148.07	
Balance on hand, September 1, 1914.....	279.19	
		————— \$1,102.26

Number of persons receiving help, 6,000, approximately.

In addition to the rice purchased with Mission funds, we received from the Hong Kong government two consignments, amounting to about 40,000 pounds, the distribution of which was done by us, and the expenses connected with the distribution were also borne by us. As the distributing of this rice was carried on in connection with that of a part of the rice purchased by the Mission, it was found to be very difficult to ascertain exactly what the expense of distribution was. It is included, however, in the item of expense of distribution in the table above. I think it probable that the expense of distributing the two Hong Kong consignments amounts to approximately \$100, leaving a balance of \$48.07 as representing the expense of distributing what was purchased by Mission funds.

In addition to the above, we received from the Canton Relief Committee a consignment of rice amounting to 26,000 pounds. With the exception of about 4,000 pounds, this was distributed by men sent with the rice, but in localities in our territory where we had not been able to offer any help.

The totals are approximately as follows:

Rice distributed74,000 pounds

Number of persons assisted.....25,400

Tak Hing, South China, September 7, 1914.

J. K. ROBB.



Perhaps the servant who hid his talent in a napkin had grand ideas of what he would have done with ten talents, of the success he could have made with even five. His condemnation lay in neglecting to use the little he really had. The Master, Who judges each day at nightfall, is not a counter of dreams, but "the God of things as they are."—*Selected.*



I have never yet heard of a good man having fallen when he was trying to do Christ's will and trusting on Christ's help.—*T. L. Cuyler.*

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

THE CHILD IN THE MIDST.

The book selected by the Central Committee on United Study of Foreign Missions is entitled "The Child in the Midst." The author is Mrs. Mary Schaufler Labaree. Both names are famous in missionary annals, and are a guarantee that she knows her subject.

The book is divided into six chapters, with a chapter of appendix. In view of the fact that there are to be but two more numbers of the OLIVE TREES, I shall try to put this review in two parts only.

The names of the chapters form an outline in itself. In this paper, then, we shall consider the child.

1. In infancy.
 - (a) The needs of the child.
 - (b) The rights of child and mother.
 - (c) Superstitions connected with infancy.
 - (d) Hygiene.
2. Childhood in the home.
 - (a) A Mohammedan home.
 - (b) Heathen in Africa.
 - (c) Disorderly homes.
 - (d) Position of fathers.
 - (e) Child marriage.
 - (f) Contrast between Christian and un-Christian homes.
3. The child in play and at work.
 - (a) Necessity for play.
 - (b) Playgrounds and child labor movements.
 - (c) Children at play in Japan.
 - (d) In Africa.
 - (e) Slavery.

(f) Homes for orphans and defective children.

We are told that the great needs of the child are childhood, educated motherhood, and proper home environment. These are needs of our own as well as of foreign lands. If I love my neighbor as myself I will want his children to have these things as well as my own.

As to their rights, every child has a right to be born in comfortable circumstances. They also have a right to that which will give them healthy bodies as dwellings for healthy minds. In order that they may have such bodies, the rights of the mother must be conserved.

When we read of some of the superstitions mentioned here we see how much need there is for the mother to be a wise woman. In Persia all the women and children crowd in to witness a birth. On the other hand, in some parts of China, no one may see either mother or child till forty days after the birth. The Chinese believe that a mother dying in childbirth is lost. A spot near Ningpo boasts a bronze bell, to which are tied numerous bunches of hair of such women. The motion of the bell as it rings is supposed to draw out the woman from her place of torment. Among many peoples, the Evil Eye is supposed to have a baneful effect. In the Orient you constantly see children with a blue bead or something blue tied some place about them to protect them from this influence. In one African tribe the doctor puts into a piece of broken pottery pieces of the skin of all the wild beasts he can find, roasts them

till they burn, then exposes the child to the smoke until it sneezes; then he grinds all up and mixes it with grease. When the child is anointed with this mixture he is immune from danger from wild beasts. Twins are regarded as a misfortune in some places, and both children are killed. Every one who has read much about missions knows how unwelcome little girls are. As for the care of infants, in Africa the newly arrived infant is taken out in the cold wind between 4 and 5 o'clock in the morning, and cold water is dashed on it, and it is left to dry. In Japan the babe must be put in water nearly boiling. Surely only "the fittest" can "survive" such ordeals.

In many lands the infants are swathed so that it is impossible for their limbs to have any play. In Egypt and Syria eye disease is caused because the mother has not sense enough to protect the eyes from the glare of the sun. Improper feeding causes many deaths, as also carelessness in avoiding infectious and contagious diseases. We may almost pass over the foot-binding of the Chinese girls, when we consider some of our own fashions.

In a Mohammedan home, from the time the children are old enough to notice, both boys and girls are in the harem, exposed to all its bad influences, hearing all the gossip and obscenity, and stuffing themselves with sweetmeats. The boys early learn how superior they are to the girls, and the girls the lesson of subordination.

In an African family, the women, girls and babies, go with their implements in the morning and work all day in the hot sun. Then in the evening the women must prepare the meal for the father and brothers. Perhaps the father tells the welcome news that he has sold one of the little girls for a good price. Cruelty and lying are lessons easily learned.

In China most of the people live in hovels, which they share with the poultry and swine. In Burma the entrance hall is filled with wood. Up a long flight of stairs is the living room, which is furnished with two mats, two chairs and two tables. What ideas of cleanliness and order can children learn in such houses?

Discipline consists in severe beatings when the parent is in a bad humor, and indulgence when the parent is comfortable. The punishment has no relation whatever to the enormity of the offense.

In all non-Christian lands the father is an irresponsible despot. One of the hardest things for a convert to outgrow is the old idea of the inferiority of women.

I can merely touch on the child marriages of India. The book vividly pictures its miseries. The author shows the effect of conversion in a picture of a Christian home among the Zulus. The first thing is to provide doors and windows for the houses, and separate apartments, that the decencies of life may be observed. One of the strongest missionary influences is the missionary family. Conducted as they should be, they are a constant object lesson.

It is natural for children to play, and outdoor life is conducive to health. We see this plainly in the two great movements—the one to provide playgrounds for the children of the cities, and the other that which strives to abolish the evils of child labor. If the child has not a place where he may lawfully play, he will play where the very act of play is a breach of law. We cannot consistently find fault with non-Christian countries until we rid ourselves of the shame of dwarfed childhood. According to all accounts, the Japanese children have more play in their lives than most others. Chinese children do not enjoy much exercise.

We often see advertisements of Kirmanshah carpets. The dwellers of Kirman are thoroughly civilized in the manufacture of rugs. Children of four and up, underfed, overworked, in rooms without windows, lest their attention should be distracted from their work, broken down with bad air, long hours, and deformed with keeping one position so long, help to produce these beautiful creations.

The African child is said to enjoy acrobatics, and games of mimicry. But the African girl early begins to carry loads in the little basket strapped on her forehead. Then there are countries where children are sold for slaves—Korea, Siam, Turkey, Morocco and Arabia. And in China, where in famine times little girls are peddled in baskets like poultry.

These are some of the works of the missionary: to free the captives, to found orphanages and homes for the blind, the deaf and dumb, and the leper.

JUNIOR DEPARTMENT.

SUBJECT: *What Shall We Do With Our Failures?*—Ps. 37, 23-24.

REFERENCES: Num. 21, 4; Neh. 4, 10; Ps. 73, 2; Prov. 13, 12; II. Cor. 4, 1; Gal. 6, 9; Eph. 3, 13; Heb. 12, 5; Eph. 6, 18; Phil. 4, 6; Matt. 9, 2; Isa. 35, 4; I. Cor. 16, 3; II. Tim. 2, 1; Isa. 12, 2.

What is a failure? Did you ever fail in your lessons? What did you do about it? Did you ever fail in duty? What did you do about that? Did you ever fail to keep your temper? What can you do for that? What kind of a life is a failure? Does it do any good to get discouraged? How can we make our failures help us to be successful next time?

Find the story of the twelve spies and tell your opinion of the ten "I can't" men and the two "we can" men. If Jesus shows us the work He wishes us to do, and we fail to do it, are we any bet-

ter than the ten spies? Would it be unjust for God to punish us as severely as He did the spies? Caleb's motto is a good one for us to keep in mind: "We are well able to overcome." Paul had a motto also that helped him to make his life a success: "I can do all things through Christ which strengtheneth me." Let us keep these mottoes before us and see how much better Christians we will be.

OUR WORLD FAMILY.

CHAPTER III.—PLAYTIME.

Boys and girls all enjoy the same games. Names being different in different countries.

Marbles in Persia made from joints in sheep's legs.

Kites invented in China 200 B. C.

Shaped like women, men, butterflies and dragons.

Tops made in Japan.

A top was found in the ruins of Pompeii.

Variations of our favorite games in all countries—tag, leap-frog, etc.

Japanese tug-of-war has singing as well as pulling.

Children of India—

Like old men and women.

Snake charmers.

Jugglers.

Dancing girls their amusement.

Children of Africa—

Play with corn cobs, tops, balls, dolls made of clay.

Children of Japan—

Have more toy shops than any others.

Have festivals each year.

Feast of dolls for girls.

Feast of flags for boys.

New Year's day.

All get new clothes.

China's New Year—

All business closes.

Mail is stopped for five days.

The children fly kites.

Bedouin children—

Play with dead locusts and camel's bones.

Children of America—

Play more than ever before.

Each city has its playgrounds.

ANNETTE G. WALLACE.

WOMAN'S PART IN THE PEACE CAMPAIGN.

Since I have been asked to give some thoughts on peace and the woman's part in it, it came to me that war had touched my life many times. Some of my ancestors fought in the War of the Revolution. In the Civil War, in my girlhood days, many of my classmates and comrades went to the front, never to return. In those days a heavy pall hung over my father's congregation, so many of our men were in the army. Old men weep when they recall the lads in their teens and twenties, who marched out with them and never came back. Those were sorrowful days. A few years passed by, then came the Spanish-American War. My youngest son, then a student in the University of Pennsylvania, enlisted in the First Pennsylvania regiment and went to the field. Those days were sad and anxious days for us, for we feared he might be called to lay down his life on the battlefield. No mother raises her boy to be shot down by the bullet or blown to pieces by the cannon, but looks forward to the time in her old age, when he will be her stay and comfort.

Oh, the tragedy of war! The soldiers are killed and cease to suffer. Mothers and wives and orphan children live to weep and too often to starve. Look at Europe, deluged with blood, towns destroyed, old men and women tottering along the roads and the children crying for bread. Women wringing their hands in anguish of spirit.

What are some of the facts of war? War never settles the real question at issue. No question is ever settled until it is settled not by might, but by right. The issues of right are moral issues. Brute force is not the measure of right. They are not settled rightly by armies and navies, even as questions of personal honor between civilized men cannot be settled justly or with dignity by fists and clubs. Then a second fact is the vast expenditures in armies and navies. The *Public Ledger* said the other day that the most conservative estimate places the cost of the European war at \$1,000,000 an hour since the fighting began. Even in the time of peace, Europe was spending \$100,000 every hour of the day and night.

A missionary from India said to me "that with the ever-increasing armaments of the nations, war has long been seen to be inevitable." "In time of peace prepare for war" is a maxim which has now proved to be fallacious. But the cost in dollars and cents is the smallest loss. The human lives sacrificed is the main thing—the bright young men in their early manhood sent to the battlefield, to be mown down like the grass. The waste of brave life in a world that has none too much, this waste is prodigal, and never can be gathered up again. Yet men talk of war's compensation. Men like Gen. Bernhardt of Germany talk of its biological necessity, the idealism and blessing of war and that nations make progress through the survival of the fittest. Such statements as these are not in accordance with history. France has never recovered from the awful loss of her best blood in the wars of Napoleon. It is a costly thing to kill off men. It cost us a million of lives, North and South, to get rid of slavery, and the million was the best of the nation.

"Perhaps the lofty cause demanded the

(Continued on page 253.)

EDITORIAL NOTES.

OLIVE TREES cordially thanks a large circle of friends who have written expressing regret that it must cease to be published at the close of the current year. In case it should be revived under another publisher, and some are thinking and making suggestions along that line, we are very confident that the friends of OLIVE TREES can be depended upon to support the new management. Something may be looked for in the December number on this subject.

Many have failed, probably through an oversight, to pay their subscription for 1914; or renewals, if sent in, must have gone astray in the mail, as not infrequently happens. We should be pleased to hear from all who are in arrears at their earliest convenience, their letter covering the amount due or a statement of when or how they forwarded the money. As we have often said, we send out no bills. This is our last word on the subject.



The Corresponding Secretary of the Foreign Board had the great privilege of attending the communion services in Third New York the second week in October. The congregation, to which there was an accession of seven, made a fine appearance on Sabbath, and listened to an action sermon of peculiar excellence by the pastor, who was manifestly under the guidance of the Holy Spirit in leading the people under his pastoral care to the summit of the Mount of Holy Communion. It was an added pleasure to be at the Table of the Lord with our missionary, Rev. R. E. Willson, who was assistant on the occasion and preached a pure gospel with such freedom and power that every one must have felt that it was good to be there. We will not soon for-

get his touching sermon on the ever living intercession of Christ, nor his discourse on the responsibility that rests on Christian professors to lead consistent lives, that they may grow in grace, and not be stumbling blocks in the way of the little ones that believe in Christ, nor hinder the progress of the gospel at home and abroad, and thus dishonor the name of Christ. On Monday evening he delivered an address on the work with which he is identified in the Levant. Taking the words of Paul to the Corinthians, given as a reason why he should not leave Ephesus at once: "A great door and effectual is opened unto me, and there are many adversaries," as a starting place, he pointed out the open doors in Turkey, and at the same time the difficulties that have to be met, and at every step, while enumerating some of the hindrances to success, there was the note of victory. R. E. Willson is no pessimist, and does not believe in running away from work because of opposition.



Attention is called to an article in this number on "The Prayer Meeting Problem," which was sent to us by a former member of Second New York, who has made his home in England for some years. Our dear brother does not forget the congregation of which he was so long an honored member, and he could not have made a more timely contribution to the friends of *Auld Lang Syne*.



Some weeks ago a member of Second New York, Miss C. Brigden, put into our hand a contribution of five dollars, to be used in some department of the Mission in South China. We have passed the money on to Treasurer Metheny.

Be sure to read the statement in regard to the Relief Fund from Rev. J. K. Robb. It will also be seen from a letter from Mr. Robb, published in this issue, that there is still need of help for the relief of sufferers from the West River floods. All contributions should be sent to Dr. S. A. S. Metheny, 617 N. Forty-third Street, Philadelphia, not to our address.

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There is always a way to the heart of a man whom we are determined to win for Jesus Christ, and it is worth while to take any amount of trouble to find that way. This was the lesson taught by Paul, who became "all things to all men" that he might "by all means save some."

—*Selected.*

WOMAN'S PART IN THE PEACE CAMPAIGN.

(Continued from page 253.)

for the rights of others, the danger of war will be in a large measure ended." "My people perish for lack of knowledge."

The American School Peace League was organized in 1908 for the purpose of promoting through the schools and colleges and all educational institutions the interest of international justice and fraternity. Mrs. Fannie Fern Andrews is the secretary and the promoter of this work.

The Federated Woman's Clubs (you know this is the day of woman's clubs) took up the work in 1912, as stated by them, to study and promote the interests of international peace.

The other day my attention was called to the lines of work outlined for study by some men. I did not see peace and arbitration among them. This was prepared before the war, however. This subject may be of some interest to them now.

Many women have given their lives to the advocacy of peace; notably Baroness von Suttner. She has just gone to her reward. She received the Nobel prize for her work for peace. She wrote a book, "Lay Down Your Arms," which has been published in many languages, and has been used effectively in the cause of peace.

There are many women who have done wonderful and noble work for the cause. Their labors have been unceasing. I cannot speak of them now. We have a great opportunity to work, as never before. The principles much derided accepted everywhere. My dear husband and comrade was often told that the principles he proclaimed would do for the millennium—not practical in our day. We are beginning to see great achievements completed, which many with their cynical speech did their best to postpone. When Henry IV. of Navarre came back from the Battle of Arques he greeted one of the generals who had not gone with him to the battle with these words, "Go and hang yourself, brave Crillon. We fought at Arques, and you were not there."

I read once that some people thought "that there was nothing heroic in merely thinking and talking, although some of the world's greatest heroes only thought and talked, while their thoughts and words made the world act."

I like to think of the saints and heroes who have gone on before, who are now perhaps beholding our efforts to bring in this kingdom of righteousness and peace. "We are compassed about with so great a cloud of witnesses." May this thought inspire us to more heroic endeavor in all this work.

MRS. T. P. STEVENSON,
Cr. Supt. Dept. Peace and Arbitration.

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